PHILOSOPHERS OF ANXIETY

—James Kritzeck

THE

Commonweal

Peril to Peace

THE OFFSHORE ISLANDS

by Harold C. Hinton

Crisis in France

BEGINNING OF THE END?

by John Caxton

Volume LXIII, No. 22 March 2, 1956 Twenty Cents

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

for the Easter Vigil

WILL & BAUMER
HOLY SATURDAY CANDLES
Made of 100% Pure Beeswax

Appropriate to spread the Light of Christ from the Paschal Candle

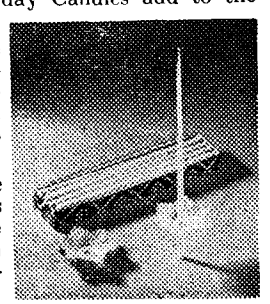
According to the recent decree of the Sacred Congregation of Rites renewing the liturgical calendar of Holy Week—parishioners will require candles when participating in the ceremonies of the Easter Vigil. Will & Baumer Holy Saturday Candles are made especially for use during this Light Service of the Easter Vigil. They are made with the same exacting care, by the same master craftsmen who produce Will & Baumer's complete line of church candles which have found over a century's preference with both clergy and laity.

Will & Baumer Holy Saturday Candles are . . .

Symbolically Appropriate . . . Made of Will & Baumer Purissima Brand 100% beeswax corresponding with the Paschal Candle.

Attractive . . . Fashioned in tapered cierge shape, reminiscent of candles in the early days of the Church, Will & Baumer Holy Saturday Candles add to the dignity of the Light Service.

Convenient . . . Easy to handle . . . and easy to store. Conveniently packaged 24 to the box and 6 boxes to the case. Carry overs present no problem.



Clean and Safe . . . 100% pure Beeswax assures cleanliness and safety. 24 protective paper bobeches included in each box to catch any accidental dripping of wax.

WILL & BAUMER CANDLE CO., Inc.
The Pioneer Church Candle Manufacturers of America
In Our Second Century of Fine Candlemaking
SYRACUSE • LOS ANGELES • BOSTON • NEW YORK • CHICAGO • MONTREAL

THIS WEEK

Week by Week	559
The Offshore Islands *by Harold C. Hinton*	563
Beginning of the End? *by John Caxton*	567
The Stage *by Richard Hayes*	568
The Screen *by Philip T. Hartung*	569
Communications	569
Philosophers of Anxiety *by James Kritzeck*	572
Books	574

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

Editor
EDWARD S. SKILLIN

Managing Editor
JAMES O'GARA

Associate Editors
JAMES FINN
PHILIP SCHARPER

Contributing Editors
PHILIP BURNHAM
JOHN C. CORT
ANNE FREMANTLE
PHILIP T. HARTUNG
RICHARD HAYES

JOHN BRUBAKER: *Advertising Manager*

Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879. Published weekly, printed and copyrighted 1956 in the U. S. A. by the Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y., MUrray Hill 3-9685.

U. S. and Canada, $7.50 a year. Foreign, $9.50. Single copies 20¢.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Commonweal

week by week

WATCHING THE WORLD GO BY

DEMOCRACY, of its very nature, involves risks. We are reminded of this fact when we consider the latest stage of the competitive coexistence of East and West, wherein Russia has seized the initiative, and the U.S. is almost forced to assume the role of an intensely interested spectator.

This comparatively passive position of the U.S. does not, of course, result from apathy or bankrupt abilities; it comes from the fact that this is an election year, and that the whole operation of our foreign policy is slowed to the tempo of our domestic politicking.

The Russians have offered ample evidence, for example, that they now speak with a confidence born of real strength. They have leaped over the "northern tier" of Bagdad nations by the sale of arms to Egypt, they have kept SEATO a "paper tiger" by pressure and promises in Southeast Asia, and have widened the crack in NATO by keeping Germany partitioned.

Coming with little, but not too late, into the area of dollar-diplomacy, the Russians seem to have achieved remarkable success with a "buy or barter" program which the U.S. finds hard to match. By combining such invitations to "economic cooperation" with effective attacks on "Western colonialism," the Russians have carved out a new sphere of influence among the emergent nations of Africa and Asia.

Russia's successful and new foreign policy makes obvious the need for re-examining and renovating our own, the basic points of which were laid down under the Truman Administration. But there is very little chance that any real overhauling of policy will take place in the months that remain before the Presidential election this fall, since neither the White House nor Capitol Hill will run the risk of alienating the voters by a radically new and, in all probability, expensive foreign policy.

Long-term foreign aid, for example, seems almost necessary if the U.S. is to stamp out the brush-fires started by a few well-placed rubles. Approval for such aid must come from Congress, and it will come slowly, if at all, during an election year. The Chairman of the Foreign Relations Committee, Senator George, has already raised his objection to keeping the pipelines of foreign aid flowing freely for ten or fifteen years, as the situation of the U.S. would seem to demand. If Senator George is less receptive this year to the policy of long-term foreign aid, it may well be because he faces a tough primary fight this spring with Herman Talmadge, and the gallus-snapping Mr. Talmadge could do wonders in Georgia by citing Senator George's support of a "give-away program."

ANOTHER aspect of our foreign policy which is tied in to an election issue is the disposal of American food surpluses. The Department of Agriculture has initiated a program of surplus disposal among the needy nations, but this program has drawn hostile criticism from those friendly nations, such as Burma and Uruguay, which depend on their exports of food to pay for their essential imports. This fear of underdeveloped countries that American surpluses will be dumped on the world market is exploited by the Russians, and is therefore a cause of alarm to our State Department, since U.S. surpluses, ironically enough, could at once alienate nations from us and swing them toward the Russian orbit.

Secretary of State Dulles has often said that this conflict of interest between the Departments of State and Agriculture must be resolved; there is little likelihood, however, that the Administration will tackle the problem in an election year, since it is already harassed by the politically explosive issues of mounting surpluses and falling farm prices. For another year, then, the U.S. will probably continue to be a prisoner of its own plenty.

Messrs. Khrushchev and Bulganin, of course, do not face problems such as these. They can offer long-term loans to India at two per cent interest without first getting approval from elected repre-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sentatives of the Russian people. Nor are these gentlemen running for office, as is Senator George, in this or any other year; hence they do not have to prove to constituents that sending their money abroad is really to their own best interests, nor assure them that the recipient nations are duly grateful for the aid received. Combining in themselves the powers of both the Executive and Legislative branches, and spared the trial of close scrutiny and possible rejection by an electorate, the Russian leaders enjoy undoubted advantages of maneuverability in the conduct of the cold war.

The contrasting positions of Russia and the U.S. in an election year, which is also a year of international crisis, serve as a reminder that modern democracy, "that noblest of human experiments," is still, in the sweep of history, in the experimental stage. Its success is neither automatic nor assured, but demands the faith, courage and patience of us all.

THE PRESIDENT'S VETO

MR. EISENHOWER'S high moral sense refuses to be flouted. His brief veto message on the Harris-Fulbright Bill, which he had long been expected to sign, bristled with genuine indignation. He still believes that natural gas producers should have greater material incentives to seek and exploit further sources of supply, but in this message he teed off against the "highly questionable activities" of the oil companies brought to light by the $2,500 campaign contribution for Senator Case of South Dakota. The Senate itself had few comparable scruples; it manifested little general interest in large stretches of the debate and passed the bill as expected—even after Senator Case's damaging disclosure. Defeat of the measure, is, therefore, a sort of political miracle resulting from the President's determination to defend "the integrity of governmental processes."

The crux of the argument on the bill is that less than two hundred concerns—most of them oil companies already enjoying an extra 27½ per cent tax allowance for "depletion reserves"—actually produce the natural gas piped for interstate commerce. (Half of the natural gas produced is used within the state of origin and is therefore not subject to federal controls.)

As against the interests of these major producers was the threat to the twenty-one million American families who have invested an average of five hundred dollars each in furnaces, water heaters and kitchen ranges that use natural gas. Without the controls at the well-head exercised by the Federal Power Commission, the pipeline companies and local public utilities would have a persuasive case for passing on the producers' higher rates to the domestic (and industrial) consumer; federal and state regulators would have little basis for rejecting such a request. That is one reason opposition to the bill has ignored party lines and included a committee of the mayors of 263 American cities.

Senator Douglas found little support for his amendment to exempt only the small producers from federal controls—possibly because this would have returned the Harris-Fulbright bill to the House, where the majority no longer favored it. Since controls started nearly two years ago, the Federal Power Commission has in fact allowed the producers to increase their rates about four per cent per year. It all comes down to how much profit constitutes a business incentive. There is a lot to be said for the basis on which the FPC now operates. The formula is: rates that cover all expenses and provide a reasonable profit. What is the matter with that?

NEXT WEEK

VICTOR C. FERKISS writes about the westward movement of American population and some of its political and cultural consequences.

"Just as the relative decline of the Cotton South and the explosive growth of the upper Midwest radically altered the character of American life during the nineteenth century, so the new westward movement is likely to alter it in the twentieth. The political resonance of names like Nixon, Knowland, and Warren is only a surface manifestation of deep-flowing currents. If the growth of the West merely represented a shift of population between regions with similar social, cultural, and political conditions, the repercussions would not be especially portentous. The important question is whether life in the West is really as different as is sometimes claimed. Will this migration lead to the development of a new center of American cultural life capable of challenging the long-seated domination of New York, a new chord—as distinctive as old New England or the ante-bellum South—in the national song, a new base for power in American politics?"

COMMUNIST ANTI-STALINISM

THE RECENT Twentieth Congress of the Soviet Communist Party has produced some of the most startling official statements since the death of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Stalin in March, 1953. Accustomed as everyone should be by this time to sudden shifts in the Communist line, the vigor of the open attacks on Stalinism is still startling. For Stalin's one-man rule was criticized, many of his theses were refuted or modified, and his previously commended achievements were belittled.

The various proclamations of the Congress are surprising, it must be emphasized, because they are so blatant and direct, not because they were entirely without preparation. Less than a month after Stalin had died, his name was almost banished from *Pravda*. Beria, head of the secret police so necessary for Stalin's one-man rule, was executed—and the dreaded power of the secret police passed from the control of a single person. Further changes were evident when Malenkov was merely deposed rather than executed. And *Kommunist*, the theoretical journal of the Soviet Communist Party, printed a long editorial on the idea of coexistence, an editorial which opposed a position Stalin held in 1952 when he rejected the idea that war was not inevitable under present conditions and stated that "in order to eliminate the inevitability of wars, imperialism must be destroyed."

But it is a seven-league step from this to labeling Stalin's rule as "twenty years of dictatorship and lies"; to Malenkov's charge of "arbitrary, irrevocable decisions" and "serious abnormalities" resulting from one-man rule; to open disavowal of Stalinist theory by the First Secretary of the Communist Party, Khrushchev; to First Deputy Premier Mikoyan's exposure of official Soviet lies and his call for a more honest revision of history, and for the vindication of Stalin's victims.

The West cannot afford to minimize the importance of such official changes in the Communist line. For that the statements mark real changes cannot be denied.

The shift from the "cult of personality" to collective leadership—now termed the "highest principle of the Party" by Malenkov—allows the Communists to act in a manner which is at once less arbitrary and less rigid. They can once again attach those who are attracted by Communist theory but who are repelled by what they regard as Stalinist perversion of Marxist doctrine. They can more readily pose with apparent justification as a Party of peace. Without appearing to deviate from proclaimed theory, they can work with Titoism, appeal to socialists and radicals for cooperation, and act as friends to neutral countries. They may, with their revision of history, proclaim their self-critical honesty to all the world.

If these judgments are true, the changes within Russia and within the Party indicate not that the Party is weakening, as some have suggested, but that it is stronger, more flexible, and even more formidable. For the underlying principles which animate the Party have not altered significantly. Khrushchev can still assert that the Western capitalist countries must give way, that Communism will inevitably, ineluctably triumph. And Communist imperialism in modern dress is obviously more appealing. The West has not yet learned how to cope with the pleasant smile and the helping hand Communism presents to a number of countries. The Communist Twentieth Congress testifies that our difficulties will grow greater before they grow less.

STRIDE FORWARD

THE PRACTICE of public executions in Britain reached its height in the eighteenth century, when there were over three hundred different crimes —even minor thefts—punishable by death. Executions were gala public occasions. Since then, progress in Britain and other lands has been considerable. When the House of Commons recently voted to abolish the death penalty, it was the climax of a long series of penal reforms. The move was brought about under Labor pressure, but the vote of a group of younger Tories not bound to follow the Government on this non-political matter proved decisive. This "free vote," by the way, underlines one of the basic differences between their system of parliamentary democracy and ours.

Mr. Eden and the others who held out for the death penalty for the most heinous types of murder stressed its deterrent effects. Yet the death penalty has been abolished in most European countries without serious social consequences. In fact, the testimony in Parliament convinced members of both parties that decisive proof is lacking as to the effects of the death penalty on a potential murderer. The Labor Party put the case very well when it stated that "the death penalty for murder no longer accords with the needs or the true interests of a civilized society."

Here in this country similar action has been taken in Maine, Minnesota and Wisconsin, while capital punishment has been virtually abolished in Michigan, North Dakota and Rhode Island as well. If such punishment cannot be demonstrated to deter crime, and society can be protected against the individual murderer by life imprisonment when necessary, why should the death penalty be retained in the United States? It appears to be an anachronism whereby society simply takes revenge for a crime.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

INTEGRATION IN NEW ORLEANS

NEW ORLEANS is the largest Catholic archdiocese in the deep South, with a Catholic population of more than half a million. Indeed, so Catholic is New Orleans that more children attend the parochial than the public schools. As a result, the issue of segregation or integration in the parochial schools is a particularly keen one, since the way Catholics behave in this matter will have a large effect on the pattern of the entire area.

Recently, a special three-man Federal Court declared all Louisiana school segregation laws unconstitutional. Catholic schools were originally included in this legislation; they were deleted only at Archbishop Joseph F. Rummel's urging. But before the recent court decision was announced, three State legislators had declared their intention to introduce new legislation to make segregation compulsory in the parochial schools, despite the Archbishop's wishes. Sadly enough, all three legislators were Catholics—a fact which illustrates some of the pressure the Archbishop has been subjected to in this matter. Nevertheless, in a pastoral letter just published and read in all parishes, Archbishop Rummel took a firm position. Declaring segregation "morally wrong and sinful," he made it quite clear that the integration of parochial schools will proceed, despite some opposition from outside. In this action he is entitled to the prayerful support of all, so that the move toward integration may go forward, in the Archbishop's words, "in the spirit of Christian charity and justice."

ANOTHER CHANCE

AMERICA'S immigration laws are now, and have long been, unfair. They discriminate grossly against countries like Italy and Greece, while in the case of countries like England and Ireland they preserve quotas far in excess of their needs or desires. As a result, although the total allowed regular immigration to this country is in excess of 150,000 annually, in fact less than one hundred thousand regular immigrants entered the country during the last fiscal year. And since the unused quotas of one country cannot now be transferred, the waiting lists in countries with very small quotas grow longer and longer.

Supporters of the present immigration policy can be found in both parties. So can its critics. But if in practice the issue is one that cuts across Party lines, in theory both the Democratic and the Republican Parties are pledged to the revision of present legislation. So far, however, the efforts of a small but determined band of men in the Congress have managed to defeat every effort to change the basic pattern of the law.

Recently President Eisenhower made another attempt at changing the law, this time in the shape of specific proposals for legislation at this session. He suggested that the ceiling on immigrants be raised from the present theoretical 150,000 a year to 220,000; that the added numbers be distributed in such a way as to remove some of the discrimination against Southern and Eastern Europe; that quota numbers not used by one country be made available for use elsewhere.

These proposals by the President are simple enough, and hardly revolutionary. But strong opposition is already taking shape, sparked by Democratic Representative Francis E. Walter, who shares responsibility for the present McCarran-Walter Act and heads the House committee that would have to deal with the legislation. "The President's proposals," Congressman Walter said, "cast a threatening shadow over basic immigration policies. . . ."

If Representative Walter's reaction is any guide —and it probably is—the President's proposals are off to a bad start. Unless the leaders of both Parties make a determined effort to round up support for them immediately, Mr. Eisenhower's proposals are likely to get exactly nowhere.

THE I. L. O. CONVENTION

OF THE several questions which the State Department has been asked to answer recently one of the most puzzling, surely, concerns the issue of forced labor. The question is simple: why does the government of the United States not put itself on record in favor of a convention that outlaws forced labor?

The International Labor Organization recently circulated a questionnaire at Geneva asking if the member governments would support a convention against the use of forced labor. With the exception of two countries, which are expected to approve, every European country endorsed the proposal. The United States has not.

Since the idea of investigating and commenting on forced labor throughout the world originated in the United States with the American Federation of Labor, our hesitation is all the more bewildering. But as the matter now stands, the Soviet Union and her satellites—those who have fattened on forced labor—proclaim their opposition to it. But the United States faced with the convention remains dumb. And our State Department leaves unanswered the original question.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Offshore Islands

"THERE SEEMS TO BE ONLY ONE WAY TO SAVE THE NATIONALISTS FROM THE CONSEQUENCES OF THEIR OWN FOLLY"

HAROLD C. HINTON

IT WILL soon be fighting weather again in the Formosa Strait, and then the air will undoubtedly be filled with propaganda blasts from Peking and Taipei over the offshore islands. In January of this year the Chinese Communists began shelling Quemoy on a scale unknown since the bombardment of September 3, 1954, which sent blood pressures up in Washington and proved to be the opening gun of the offshore islands crisis of early 1955. The problem of the offshore islands will have to be faced. But before taking stock of the problem as it now stands, it is worthwhile to look at the record. It is complex, and fogged by propaganda.

When the Chinese Nationalists retreated to Formosa at the end of 1949, they left garrisons on a considerable number of islands fringing the South China coast from Shanghai to Hainan. Some of these, notably Hainan itself, they soon lost or had to evacuate. The principal islands which they managed to hold, and which are therefore of interest today, are (from north to south) the Tachens, about two hundred miles south of Shanghai; the Matsus, off the port of Foochow; and Quemoy, lying just off Amoy and about one hundred and twenty-five miles west of Formosa. Although these islands were then rather lightly held by the Nationalists, they succeeded in repelling a Communist attack on Quemoy in October, 1949. Shortly afterward an epidemic of liver flukes prevented a Communist attack on Formosa, which was not then under American protection. With the outbreak of war in Korea at the end of June, 1950, came President Truman's order neutralizing Formosa by interposing the Seventh Fleet between it and the mainland. This was followed by substantial American military and economic aid to the Nationalists which, combined with the operations in Korea, further reduced the feasibility of an attack on Formosa or the offshore islands.

One of the first acts of the new Republican Administration was to "unleash" Chiang Kai-shek in February, 1953. For the record, the Nationalists were now free to attack the mainland, while Formosa was still protected from any assault by the Communists. In private, however, the Administration insisted that the Nationalists seek our consent before undertaking offensive operations against the mainland. At the same time we encouraged the Nationalists to occupy the offshore islands in force without, apparently, giving any undertaking to help in defending them. The following year saw American supplies begin to flow in significant quantities to the offshore islands.

The Communist counterploy was not long in coming. In August, 1954, Peking loosed a mighty wind of propaganda demanding the "liberation" of Formosa and the offshore islands. On September 3, Communist artillery laid down a heavy fire on an improvised pier on Quemoy over which American supplies were being unloaded. Nationalist propagandists, exaggerating the vigor of their own counterbattery fire, misrepresented the Communist barrage as the beginning of a serious effort to take Quemoy, which it almost certainly was not. The Administration dutifully took fright. With General Ridgway alone dissenting, the Joint Chiefs of Staff recommended direct American support for the Nationalists in the event of an attack on Quemoy. The President overruled them, however, and threw his weight behind a less forceful policy. In October reports circulated that the Nationalists had called off their air attacks on the mainland at the request of the U.S. government.

WHATEVER the actual intentions of the Communists in shelling Quemoy may have been, their blow fell not there but farther north. In December they clamped a blockade on the Tachens, whose military importance is probably greater than that of the Matsus or Quemoy, since they lie in the flyway between the Shanghai area, where the largest concentrations of Communist aircraft are based, and the Formosa Strait. On January 18, 1955, the Communists "liberated" Yikiangshan, which lies about five miles northwest of the Tachens, and thereby touched off another crisis in Washington.

Mr. Hinton is a member of the faculty of Georgetown University and a frequent contributor to The Commonweal.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

On January 20 the Administration took the unusual step, for it, of inviting Democratic Congressional leaders to a conference on the offshore islands. Led by Senator George, the latter agreed to the Administration's proposal for a treaty guarantee of the security of Formosa and the Pescadores and a free hand for the President with respect to the offshore islands. On January 24 the President asked, and on January 29 received, discretionary authority from Congress to give American support to the defense of Formosa, the Pescadores, and such other Nationalist-held islands as he might see fit to defend. A defensive treaty with the Nationalist government embodying these principles was promptly negotiated, and both Secretary Dulles and the Joint Chiefs conveyed to the public the impression that the offshore islands, or at least Quemoy and the Matsus, would be defended. The UN Security Council, for its part, was vainly trying to persuade the Chinese Communists to discuss a cease fire in the Formosa Strait.

The President, however, apparently inclined to the view that the offshore islands were not worth defending. Early in February, at any rate, our Navy aided the Nationalists to evacuate their military personnel and civilians from the Tachens, which were promptly "liberated." Late in March the public was given the impression that the Joint Chiefs, or, at any rate, Admiral Carney, expected an attack on the remaining offshore islands at any time after the middle of April. On the 11th of April, Adlai Stevenson not unreasonably condemned the Administration for vacillation and bluster and implied that, to him, the offshore islands did not seem worth defending.

The expected crisis never came, although Secretary Dulles' "brink of war" policy probably had little effect in preventing it. Probably more important was a presumable desire on the part of the Communists not to be caught in a warlike posture at the opening of the Bandung Conference. The optimum fighting season passed away fairly peacefully at any rate.

DURING 1955 the Communists inaugurated a greatly intensified propaganda campaign, which still continues, aimed at persuading Nationalist officers to defect to the "New China." In January of this year Chou En-lai, in the course of a major speech, promised individual Kuomintang members amnesty and jobs if they returned to the mainland; he did not, of course, guarantee them the right to return to Formosa if they chose. This sort of appeal is likely to be increasingly effective on Formosa.

This does not necessarily mean that the Communists have given up all hope of "liberating" Formosa, let alone the offshore islands, by force. When India's Krishna Menon came to Washington in October, 1955, he warned Dulles that the Communists intended the existing unofficial cease fire in the Formosa Strait to be only temporary. Under these circumstances the Administration apparently considered it wisest to continue its policy of forbidding any major Nationalist assault on the mainland and keeping Nationalist military action of any kind within rather strict limits. In December, 1955, the Nationalist commander on Quemoy complained that the United States had forbidden him to fire his artillery at Communist work parties building a causeway from the mainland to a small island near Quemoy.

The Chinese Nationalists for many years have appeared to share with the lemmings a strange tendency to commit actions likely to lead to their own destruction. Last December they vetoed the admission of the admittedly farcical state of Outer Mongolia to the United Nations and thereby nearly wrecked the "package deal" for the admission of new members, both slave and free. This action, which annoyed many members of the UN, has made the admission of the Communist regime to at least the General Assembly a not improbable feature of the next session of the United Nations.

Sir Anthony Eden, when he visited Washington in January of this year, recommended that the Nationalists be persuaded to evacuate the offshore islands. To this Mr. Eisenhower replied that the Nationalists seemed determined to fight, and he gave no indication that he saw any way of overruling them. There the matter was dropped, but it is clear that any American support for a Nationalist defense of the offshore islands would be extremely unpopular in Europe, to say nothing of Asia. Diplomatically, affairs seem to have reached a stalemate.

Not so militarily, however. Early in January, artillery of the People's Liberation Army began shelling Quemoy, and on January 19 more shells fell there than on any day since September, 1954. It is possible that the entire problem of the offshore islands may soon have to be viewed in the light of the principle, *inter arma silent leges*. It is important, therefore, to understand the military factors which would be involved in a defense of the islands.

IT IS worth noting that no power, even the United States, is obligated to come to the aid of the Nationalists if the offshore islands are attacked. The SEATO pact does not cover them any more than it covers Formosa itself, or for that matter, Hong Kong. The United States is the only nation with any sort of military commitments to the Nationalists, and, as we have seen, the defense of the offshore islands, as distinct from that of Formosa and the Pescadores, is left entirely to the discretion of the President.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Although monsoon winds make amphibious operations in the South China Sea difficult in the summer and fall, and although the spring is the best season for such operations, the offshore islands (except perhaps for the Matsus) are so close to the mainland that amphibious operations could probably be mounted against them at any time of the year. They are also so close that ships of the Seventh Fleet would be unable to operate in the waters which separate them from the mainland.

The offshore islands have undoubtedly been useful to the Nationalists as guerrilla bases, intelligence and patrol centers, blockade bases, radar stations, and the like. Their blockade of the mainland, however, is not very effective, and in the opinion of at least some competent military observers the value of the islands as bases for an invasion of the mainland is slight. Even if it were not, to retain the islands at considerable cost on the very doubtful assumption that the Nationalists may some day be able to attempt an invasion of the mainland would be a gamble with few parallels in modern times. The British, for example, made no serious attempt to hold the Channel Islands after the German conquest of France in 1940. Finally, there is the problem of Nationalist morale, which is often alleged to be a growth so tender that it would be ruined by an evacuation of the offshore islands. Against this view it can be maintained that if a man sees that he is bound to be thrown out of a barroom after announcing that he can lick any man in the house, his morale, prestige, and physique are likely to suffer less damage if he walks out under his own power than if he waits to feel the bouncer's hand on his collar.

The important question remains, *is* the loss of the islands by the Nationalists inevitable, and if so how soon is it likely to occur? Any answer to this question must be based on some view of the Communist military buildup on the mainland opposite the islands.

THIS BUILDUP has been proceeding at a steady but not very rapid rate for the past few years. The main controlling factor is geography; Fukien is a rugged province almost isolated from the rest of China by mountains. Most heavy equipment brought in from outside must therefore arrive by boat, and Nationalist control of Quemoy has denied the Communists the full use of the port of Amoy. Clearly, if Amoy were connected with the rail system of continental China the buildup could be greatly accelerated. This idea occurred to someone in Peking some time ago, and work gangs are now constructing a line southward from the Hangchow-Nanchang railway through the mountains, with Amoy as its main destination; apparently a branch will also be built to Foochow. This railway is expected to be completed before the end of 1956.

The Communists have also been busily building airfields near the coast. There are about half a dozen within jet fighter range of Quemoy, and another half dozen within range of the Matsus. About half these fields are presently in use, but only to a limited extent. The Communists still keep the bulk of their formidable air strength based in the vicinity of Shanghai and Canton, but they could easily occupy the Fukien fields in force once they are supplied with fuel dumps, hangars, and the other essentials.

At the same time the Communists have been digging gun emplacements, of which the Nationalists estimate there are about seven hundred near Quemoy, three hundred of them occupied. There are about a quarter of a million ground troops in the coastal region opposite the offshore islands.

By any possible standard the Communists already dispose of vastly superior force, and there are military observers who believe that the offshore islands would be doing well to hold out a week if they were attacked in earnest. After the railway to Amoy is completed and the Communists have had time to bring in more troops and materiel, the disparity in strength will grow even more overwhelming. The Communists could almost certainly take the islands now, and could take them still more easily in the spring of 1957—which, if a prediction has to be made, looks like the most probable time for an all-out attack—if they were willing to risk the consequences. What might these consequences be?

One would probably be a sharp decline in whatever chance the Communists may actually have of admission to the United Nations, if the attack occurred before their admission. Although it is true that most member governments of the United Nations regard the offshore islands as logically and rightfully belonging to the mainland of China, they would be upset by a Communist attempt to solve this ticklish problem by force. Difficult as it is to know how much importance the Chinese Communists actually attach to their admission to the United Nations, it is clear that they seldom calculate comparative advantage and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

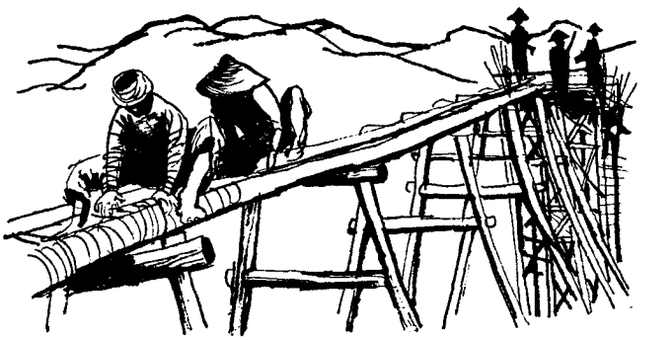
disadvantage in precisely the same way that a more rational government would.

Another possible consequence would be active American support for the Nationalists, possibly including bombing of Communist installations on the mainland. Would an attack on the offshore islands actually bring on this measure of "graduated deterrence"? The regime in Peking can hardly be blamed for not knowing the answer to this question. Neither, apparently, does the one in Washington.

THE MORE one studies the problem posed by the offshore islands, the more desirable it appears for the Chinese Nationalists to evacuate them while they still can. An evacuation similar to that of the Tachens a year ago is still a military possibility today, but it may not be one much longer. In the not too distant future the Nationalist garrisons may be left with only the choice between surrender and annihilation, without the option of retreat. If these troops are lost it will be a serious blow to the defense of Formosa, where they are badly needed against an eventual Communist attack.

The difficulty, of course, is that the Nationalists refuse to evacuate the islands. The main reasons for this are probably the value which they attach to them as a symbol of their mythical future return to the mainland, and the feeling that their prestige in the world at large and among the overseas Chinese in particular is now so low that to yield an inch would be to lose face irretrievably. Parenthetically, it might be pointed out that Nationalist prestige probably would not stand so low if the Kuomintang did not insist on alienating its most honest and effective supporters. Early in 1954, the able and respected governor of Formosa, K. C. Wu, went into an exile from which he accused the Nationalists of turning Formosa into a police state. Within the past few months the honorable and capable General Sun Li-jen has been disgraced on trumped-up charges of harboring Communist agents, but in reality for taking a cool and realistic view of the chances of a Nationalist return to the mainland.

Given the mainland neurosis from which the Nationalists suffer, and their consequent determination not to abandon the offshore islands, it might be argued that the thing to do is to bring about a cease fire in the Formosa Strait so that the whole question may be settled through negotiation rather than by force. But this approach, which has been tried by the Administration, is completely unacceptable to both parties to the dispute.



There seems to be only one way in which we might save the Nationalists from the consequences of their own folly, as we failed to do on the mainland from 1945 to 1949. We could, and should, insist that they promptly evacuate all their military and civilian personnel from the offshore islands and bring them to Formosa. We should retain our presently existing ban on offensive action by the Nationalists against the mainland. If these demands are complied with, we should continue substantial military and economic aid to Formosa. If not, we should cut off all aid to the Nationalist garrisons on the offshore islands, reduce our aid to Formosa to the minimum necessary amount to prevent internal collapse (thereby releasing funds to other countries which have at least as great a need for them, such as India), and specifically reserve the right to reconsider our stand on the admission of Communist China to the United Nations. Such a step, which would, of course, provoke the most heartrending wails on Formosa and on Capitol Hill, seems to be the only sensible one to take in a situation which has grown so complicated that it would be best to admit frustration and make a clean start in our policy toward the offshore islands.

Finally, what of the argument that we must make a stand somewhere in Asia, so as not to be "nibbled to death"? There is much to be said for this point of view, but it so happens that Korea was the logical place to make a stand. The Truman Administration nearly lost sight of this fact when it allowed Soviet peace feelers and neutralist pressure to distract it from the task of crushing the Chinese forces in Korea in the spring of 1951. But what it had already done in Korea was being denounced by its opponents as "Truman's War," and it was Mr. Eisenhower, not Mr. Truman, who promised and delivered a truce agreement which was in effect a defeat for the United States and the United Nations. The next choice for a place in which to make a stand would be Formosa, which is reasonably defensible. Indochina would be very difficult, and the offshore islands next to impossible. If we fight for them, we are likely to be drawn into direct participation, on an increasing scale, in the war between the Chinese Nationalists and the Communists. While this would suit Chiang Kai-shek very well, it would not serve the long-term interests of those who have first claim upon our government's consideration, the people of the United States.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Beginning of the End?

JOHN CAXTON

THE WORD 'crisis,' like many other things in France, is inflated: a fit of indigestion or of petulance, the fall of a government, any other everyday occurrence of a mildly distressing nature is known as a *crise*. From *crise* to *crise* of this kind, life in France goes on under all the surface turbulence, agreeably for many and tolerably for most. The state of the economy, though not altogether healthy, compares well enough with that of France's neighbors; the country is administered much more efficiently and honestly than is generally recognized inside or outside France, by a caste of extremely competent, devoted and badly-paid civil servants, who can no longer remember the names of more than a small fraction of the Ministers under whom they have served. It will probably be claimed on M. Poujade's behalf, after he has seized power, that at least he made the trains run on time. They run on time now; the Fourth Republic may be a little odd in some ways but it has built quite a few things, among them the most efficient railway system in Europe, not excluding Switzerland from the comparison.

This background does something to explain the mysterious and casual confidence which seems to fill the hearts of so many Frenchmen, faced with a real crisis which may mean the beginning of the end of parliamentary democracy. The discussion of the Algerian situation in the papers and the bars of Paris can be reduced to something like the following dialogue:

Q. Are the desires of the European colonials and the natives finally irreconcilable?
A. Yes.
Q. Are these desires so strong on both sides that those who hold them will fight bitterly if their fulfillment is menaced?
A. Yes, any solution will have eventually to be imposed by force on one side or the other and perhaps on both.
Q. Will French public opinion accept the imposition of a solution by force on the Europeans?
A. No government responsible to a French parliament could ever carry out such a policy to the end.
Q. Will French public opinion accept the imposition of a solution by force on the Moslems?
A. Cheerfully, provided French conscripts are not killed or wounded and there is no general mobilization.
Q. Can these conditions be fulfilled?
A. Obviously not.
Q. Then there is no solution acceptable either in Algeria or in France?
A. That is correct.
Q. In that case what will happen?
A. The Prime Minister will have to try to find a formula. Naturally he cannot succeed. So we will find another Prime Minister.
Q. And then . . . .?
A. The same thing.
Q. How long can you go on like that?
A. Quite a long time I should think . . . . By the way, did you know that the little restaurant in the rue Tardien serves the best *steak au poivre* in Paris? *Il y a de bonnes choses en France, tout de même.*

THERE will, no doubt, continue to be good things in France, but one wonders whether democracy will long be among them. Violence grows in—and from—Algeria even before a solution is attempted, and once a solution is attempted it must either contain genuine concessions to the Moslems or not; in either case much greater violence seems probable, as fighting in Algeria is regarded in France as an extremely unpopular pursuit. We may take it as fairly probable that, as long as the Moslems continue to show fight, there will continue to be a majority of French public opinion in favor, as at present, of enough concessions —spurious if possible, but genuine if necessary—to appease the Moslems. Since the Moslems will judge the genuineness of the concessions by the degree of fury which they arouse among the colonists, it is ap-

John Caxton is the pseudonym of a European writer now living in France.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

parent that finessing will not work. The drift of the majority will probably, therefore, continue in the direction of genuine concessions—what the colonists would describe as a "sell-out" of all or part of Algeria. If this analysis so far is correct (which it may not be) two things seem to follow. First, that this drift will be opposed by a very large and determined minority in France as well as in Algeria—a minority that will be well-financed and disposed to violence. Second, that any government attempting to carry out such a policy will lose its "moderate" (right-of-center) support and will therefore become the prisoner of what M. Guy Mollet has called "the devouring affection" of the Communists. This in itself will help to turn the struggle of the Right into a crusade. And would France's great ally, the United States, in these circumstances regard a Right-wing coup (properly presented) as an unmitigated disaster? Is it not even possible to imagine some Quiet American having a practical conversation with a respectable French equivalent of General Ike?

Most French people will smile indulgently at such forebodings. France is not Spain after all, or Germany, or Italy. It is a civilized country, with a respect for human freedom and human intelligence. People shout a lot, but in the end they will accept the will of the majority, as the English do. It may be so, but even in England a similar situation in 1912 aroused the Tory Party—far more "respectable" than the French Right has ever been—to counsel and prepare armed rebellion against the will of Parliament (that will being to concede Home Rule to Ireland and therefore to "sell out" England's colonists in Ireland). The parallel is fairly close. In 1912 Bonar Law, the English statesman who counseled armed revolt against Home Rule, may have had more affection for old Ulster loyalists than most Frenchmen have for the Europeans of Algeria, and a more personal dislike of Catholics than Frenchmen have of Moslems, but the basic sentiments are similar, and the economic interests of Frenchmen are far more deeply involved in Algeria than British economic interests were in Ireland. Furthermore, Bonar Law was defying an institution of immense prestige, the Mother of Parliaments, while the French Right would be attacking the black sheep of the parliamentary family. A convinced democrat, François Mauriac, has said that "democracy as we French practice it is uninterrupted decomposition." It is hardly an attractive rallying cry for a Republic in danger.

There may be grounds for optimism in the present situation, but they seem rather sandy to me. One must, of course, try to allow for the unforeseen. But are those right who believe that the future is already on stage, in the person of an unshaven and ill-informed provincial stationer?

THE STAGE

CITIZEN WELLES

I DO NOT belong to the generation for which Mr. Orson Welles appears to have been a traumatic experience, and hence I was able to approach his production of "King Lear," lately at the City Center, untrammeled by the expectations and suppositions of prejudice. What was to be seen in that state was not the meager failure the newspaper critics might have led one to anticipate, but a "Lear" of much intelligence and ingenuity, though little personal resonance: hardly a success, yet among the least irritating Shakespearean occasions I have encountered. Mr. Welles' physical embellishments of the text did nothing to diminish his reputation for the bizarre, yet they seemed to me always to aim at the confirmation and deepening of the pattern of human action which is tangled in the wild forest of "Lear." And Mr. Welles as director, whatever the deficiencies of his cast, did impose the shape of the tragedy with impact and decision.

The actor himself, after a series of notorious mishaps (two sprained ankles: and to paraphrase Lady Bracknell's celebrated observation, one sprained ankle is a misfortune, Mr. Welles, but two sound like carelessness), played the abused fond and foolish old man in a modish wheelchair propelled dexterously about the stage by his Fool. This was a rational, pensive Lear, vocally elegant, with inward moments of some beauty and depth; what it lacked was a controlling impulse, continuity or line, any center of reference. Yet at his best Mr. Welles created a brooding and austere image of the megalomaniac ego alone in its emptied universe. Miss Geraldine Fitzgerald's Goneril, all marbleized rancor, was chilling and regal, though subtly wrong, and Miss Viveca Lindfors' Cordelia, visually delicate, might have been touching had the role been spoken in anything remotely resembling English. The remainder of the ensemble, hastily gathered, was not satisfying.

All this notwithstanding, was there not something punishing and harsh in the meager critical and popular response to Mr. Welles' elaborate production? How we do make the prodigy pay for his early audacities, long after he has sloughed them off! Mr. Welles illustrated that he was not the absolute Lear of this generation (if there is, indeed, such a thing), but he came out of the attempt with a brighter honor than so many of his contemporaries who have settled for such mild victories. Quite possibly, he does lack "a sense of direction," as we so consistently remind him, yet at least his confusion is the distress of plenty, not poverty.

RICHARD HAYES.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SCREEN

WATERMELON AND HAM

ON THE surface, "Picnic" is a comedy, a hilarious affair that sends audiences into gales of laughter as they watch the effect of a handsome and well-built bum (made particularly handsome and well-built by William Holden without a shirt) on a group of women in a small Kansas town. Its script, skillfully written by Daniel Taradash from William Inge's play, is a sort of left-handed soap opera, a pipe dream for stenographers who can see themselves as the town's prettiest girl (Kim Novak) turning down the rich boy (Cliff Robertson) to follow her heart and handsome Bill to his next one-night stand. "Picnic" tells two girl-gets-boy stories; the second has an old-maid-captures-mousy-man theme. Among the women upset by Bill Holden's display of muscle and masculinity is a middle-aged schoolteacher, a half-funny, half-pathetic character overplayed by Rosalind Russell, who, when spurned by Bill, vigorously clamps on to her nice, though reluctant suitor (Arthur O'Connell).

As a movie, "Picnic" is uneven; when it follows the stage play closely it is static and talky, but when it swings out into the open it becomes excitingly dramatic. Fred Kohlmar has given it a brilliant production, with photography in CinemaScope and Technicolor by James Wong Howe that is extraordinarily beautiful. And this photography, with its lovely shots of the Kansas town, the fields and the granaries, outdoes itself in portraying the picnic. The picnic, not shown in the stage version, now becomes a whirl of happy people enjoying a sunny Labor Day amidst games, baskets of food, crying babies, bandstand music, boating and even an elaborate water pageant on the river in the evening, done with a good-natured touch of satire as Kim Novak floats along in a flowery canoe, dressed as Neewollah (Halloween spelled backwards) Queen. The day's events, during which Kim and Bill have been eyeing each other speculatively, rise to a climax when the young couple's sensual dance (they know it's *love*, brother) throws the old-maid school teacher for a loop. She tears off Bill's shirt and all hell breaks loose.

Never forgetting that "Picnic" is mainly about sex, Joshua Logan has directed his cast well, but this cast of excellent actors includes some odd choices for the roles. As the boy who has been drifting from job to job since college, William Holden registers confusion, swaggers and flexes his muscles expertly, but he's a bit old for the part of the misfit ex-athlete, particularly since the youthful Cliff Robertson plays the role of his wealthy college acquaintance. Kim Novak is absolutely perfect as the beautiful, dull-witted and vaguely unhappy town queen. Susan Strasberg plays the role of Kim's smart young sister with warmth and vitality, but it's hard to believe such a potential beauty would be so miserable about all the references to her sister as "the pretty one."

Rosalind Russell gives a spirited performance as the gauche, girdle-tugging, frustrated spinster whose ambition is realized at the film's end when she gets her man and thumbs her nose (she literally does) at the school. Miss Russell rises to the occasion for her big scene in which she hysterically pleads with her timid storekeeper to marry her. Lesser roles are effectively played by Betty Field, as the mother overambitious to have her daughter marry the rich boy regardless of the means she uses to win him, Verna Felton, as the nice old lady next door who first notices Bill Holden and gives him a job when he pops into town for a day, and Arthur O'Connell, as the unassuming storekeeper who gets roped by Rosalind.

"Picnic" assumes that such virtues as honor, honesty and chastity are pretty old-fashioned stuff, and it also forgets to ask, "What of tomorrow?" The story supposedly comes to a happy ending when pretty Kim runs after shirtless Willie, and when the timid little merchant leads the determined school teacher to the altar. For all its fine acting and top-notch photography, "Picnic" just blows bubbles for today. In spite of its pretense at reality, it shows only the grasshoppers and not the ants at the picnic.

PHILIP T. HARTUNG.

COMMUNICATIONS

"JOURNALS OF OPINION"

Washington, D.C.

TO the Editors: One of the opinions of Father Hartnett, in his article on "Journals of Opinion," [February 10] calls for comment, perhaps even clarification: "The *Nation* and the *New Republic*, the oldest American secular journals of opinion, have greatly declined (the former very far leftwards) from their liberal heyday."

Well, as the old lady said about Oxford, "It isn't the same anymore, but then it never was."

I can't speak for the *Nation*, but I know enough about the recent *New Republic* to be mystified by your author's flat judgment.

I don't demand to know when the "liberal heyday" was, nor even whether Father Hartnett has regularly read the *New Republic* over the past year, but I do want to know what "greatly declined" means.

It is unfortunately true, as The Commonweal edi-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

torial in that same issue reported, that in recent years production costs without comparable increases in income from advertising or subscriptions have compelled a reduction in the number of pages and the size of the page in the *New Republic*. I wouldn't say this was a "great" decline, but there *has* been a decline in weight. As for the number of subscribers, to my knowledge there has been little variation through the years in total readership.

Perhaps Father Hartnett is talking about popularity. But no, he recognizes that these "journals of opinion" were never popular. Influence, then. I don't know how one judges that. Perhaps Father Hartnett has taken his own poll of "thinking people" that the *New Republic* did once but does no longer influence.

Or possibly he has in mind a great decline in *quality*. This then would refer to the perceptiveness of our comment on books and the theatre, to the rightness of our editorial premises or the astuteness of our editorial judgments, to the accuracy of our information, our literary style, liveliness of the articles, layout and design, quality of paper stock.

Can Father Hartnett be persuaded to give us the answers?

Or has he given us the answer in his final assumption that what has declined is not journals of opinion, but rather " 'The American Way,' which seems to produce a cultural climate unpropitious to journals of opinion"?

GILBERT A. HARRISON,
Publisher, *New Republic*.

"WORSHIP AND THE ARTS"

Chesterton, Ind.

TO the Editors: Thanks to Mr. Otto Spaeth for his excellent article on contemporary church arts and architecture in the December issue of *Architectural Record,* and to the editors of The Commonweal for reprinting a major portion of it [Feb. 3].

Readers of both magazines may not know that Mr. Spaeth is on mighty solid ground; for there is definite, clear, and official backing from Rome itself on all of his basic points.

The major purpose of his article is to make it clear that contemporary arts and architecture are proper and fitting for our churches today. Our present Holy Father gave us the encyclical *Mediator Dei* on November 20, 1947, which contains the following two statements:

1. "Recent works of art which lend themselves to the materials of modern composition should not be universally despised and rejected through prejudice."

2. "Modern art should be given free scope in the due and reverent service of the Church and the sacred rites, provided they preserve a correct balance between styles tending neither to extreme realism nor to excessive "symbolism," and that the needs of the Christian community are taken into consideration rather than the particular taste and talent of the individual artist. Thus modern art will be able to join its voice to that wonderful choir of praise to which have contributed, in honor of the Catholic faith, the greatest artists throughout the centuries."

Too, Pope Pius XI, in an address titled "Sermo diei" of October 27, 1932, stated: "Open wide the portals and tender sincere welcome to every good and progressive development of the approved and venerable traditions, which in so many centuries of Christian life, in such diversity of circumstances and of social and ethnic conditions, have given stupendous proof of their inexhaustible capacity for inspiring new and beautiful forms, as often as they were investigated, or studied and cultivated under the two-fold light of genius and faith." It is obvious that the word "tradition" to the Holy Father meant "good and progressive development" and "inexhaustible capacity for inspiring new and beautiful forms," which is the basis of all traditional art and without which tradition in art becomes stagnant.

Further, in the "Instruction on Sacred Art," issued by the Supreme Sacred Congregation of the Holy Office on June 30, 1952, is the statement: "Sacred architecture, *although it may adopt new styles,* cannot in any way be equated with profane building. . ." [Emphasis mine]

Mr. Spaeth decries the "simpering garish plaster concepts" spewed forth on a world-wide basis from the infamous St. Sulpice district in Paris. The "Instruction on Sacred Art," mentioned above, states:

1. "According to the norms of canons 485 and 1178, Ordinaries should see to it that everything is removed from sacred buildings which is in any way contrary to the holiness of the place and the reverence due to the house of God; and let them severely forbid second-rate and stereotyped statues and effigies to be multiplied, and improperly and absurdly exposed to the veneration of the faithful on the altars themselves or on the neighboring walls of the chapels."

2. "And works of painting, sculpture and architecture should be entrusted for their execution only to men who are outstanding for their technique, and who are capable of expressing sincere faith and piety, which is the purpose of sacred art."

St. Sulpice (and its putrefactive counterparts in every large city of the Christian world, including our own New York, Chicago, Boston, etc.) would shrivel and disintegrate from its own inner disease if the members of the Church inoculated themselves against its contagion by complying with these healthy and vitalizing directives from the Church.

Mr. Spaeth feels that the difficulties contemporary

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

architecture faces in being accepted by churchmen arise from "profound clerical ignorance of art and architecture, coupled with boundless clerical self-confidence," and he suggests committees of experts, including qualified laymen, to solve this problem.

Again, the "Instruction" above supports him:

1. "In order that the local Ordinaries may more safely demand and receive from the Diocesan Commission for Sacred Art advice, which is in perfect harmony with the prescriptions of the Apostolic See and the end of sacred art itself, they should see to it themselves that those appointed to the Commission are not only experts in art but also firmly adhere to the Christian faith, have been brought up to piety, and gladly follow the precise principles defined by ecclesiastical authority."

2. "If there are lacking experts on the diocesan commissions, or doubts and controversies arise, let the local Ordinaries consult the metropolitan Commissions or the Roman Commission on sacred art."

Both of these statements clearly imply that the Supreme Sacred Congregation of the Holy Office expects a Diocesan Commission for Sacred Art, preferably composed of experts in art, to have been established in every diocese.

Mr. Spaeth also suggests a "long range" solution to the problem by the "introduction of courses in art and architecture into the curricula of seminaries and theological institutions." The "Instruction on Sacred Art" concludes with: "Finally care should be taken that aspirants to sacred orders in schools of philosophy and theology be educated in sacred art and formed to its appreciation, in a way adapted to the ability and age of each one, by masters who reverence what our ancestors cherished and established and comply with the prescriptions of the Holy See." Thus Mr. Spaeth's suggestion has reinforcement with an incontrovertible directive from Rome.

As centuries-old Mother Church reckons time all of these directives are too recent for one to expect full compliance already; so it is not too surprising that as yet there is neither a Diocesan Commission for Sacred Art in any diocese of the United States (that I know of) nor any kind of course in sacred art and/or architecture being offered in any Catholic seminary of the United States (that I know of). Undoubtedly, however, establishment of these are on the horizon and soon their life-giving benefits will begin to flow into our country too.

Then will we see churches and sacred art rising up beyond our present fondest dreams, and America finally adding its long overdue voice to this special form of praising and honoring God. Once we get these sacred art directives integrated and these prescribed sacred art directors established, we Catholics of the United States will see our exceptional talent for Church organization, our great generosity to our Church, and our vast financial outlays for our church buildings and furnishings guided into fulfillment in some of the finest sacred art and architecture ever created for the glory of God on this earth.

RENARD A. KOEHNEMANN.

MR. DULLES IN "LIFE"

Baltimore, Md.

TO the Editors: Your editorial, "The Necessary Art of Mr. Dulles" [Jan. 27], proposes that he has aroused "unnecessary antagonism." Possibly the antagonism is necessary. Are the sensibilities of the British press more important than honest statements from our Secretary of State?

Evidently, Mr. Dulles has jolted many people with the phrase "brink of war." The Commonweal has characterized it as disheartening. Possibly Mr. Dulles is giving us as much "heart" as he himself can find in the situation.

The Commonweal states that he has conjured up for himself the role of "gambler with the world's destiny," and suggests that instead he should become a "sober diplomat." Diplomacy being what it is, is there an honest distinction between the two roles? Sometimes sensibilities need a good cathartic. Without passing on the validity of Mr. Dulles' arguments, this writer wishes to thank him for his frankness.

EDWIN B. LEIMKUHLER.

CORRECTION

Detroit, Mich.

TO the Editors: I have suffered the uneasy edge of the editorial axe on other occasions with only muted mumbles of indignation. This time ["See Venice and Die," Dec. 30] I must protest loudly. It it not simply that you laid about you so liberally, hacking away more than I like to see go; it's that you have maneuvered me into a position that implies I do not even know the setting of one of the movies I'm talking about. I have already had complaints from several people who have taken the trouble to remind me that *Three Coins in a Fountain* takes place in Rome. I know it; my original manuscript knew it. You (using the pronoun in the editorial sense, meaning hello out there) removed the whole transition from Rome to Venice, leaving the suspicion that I thought the movie took place in Venice.

Gently, for heaven's sake, gently.

GERALD WEALES.

Our apologies to Mr. Weales who, despite the impression created by hasty editing, knows the difference between Venice and Rome as well as, or even better than, the next man. THE EDITORS.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ARABIAN FORERUNNER

Philosophers of Anxiety

JAMES KRITZECK

"THE NATURAL role of twentieth-century man," General Cummings tells Lieutenant Hearn in *The Naked and the Dead,* "is anxiety." Whether or not it is his natural role, anxiety is certainly forward in much of twentieth-century man's thought. It is, for example, a theme common to all the Existentialists from Kierkegaard to Sartre, to nearly all modern psychologists, and therefore to their critics as well. Its very popularity has made it a self-sufficient, but nonetheless fugitive concept.

In *The Concept of Dread,* Kierkegaard saw anxiety as the primary manifestation of human freedom, a proof of "the perfectibility of human nature" which was the necessary effect of "the experience of nothingness." He distinguished boredom, melancholy, and despair as degrees or modes of anxiety, and frenzy as a type of by-product. These thoughts were philosophically elaborated upon by Heidegger, who was concerned to define the connection between anxiety and fear. Heidegger noticed that anxiety did not seem to be connected with any particular objects, but arose from the stark realization of "being-in-the-world." For Heidegger, anxiety was cosmic, and its degeneration into fear inevitable, since "fear wards off anxiety and gives us a feeling of reassurance."

Freud's efforts to isolate the characteristics of neurotic anxiety are exactly parallel. He was convinced that anxiety was the generating cause of all neurosis. In *Inhibitions, Symptoms, and Anxiety,* he also connected anxiety with fear, but with the particular fear of "unknown" and "external" dangers. In one of his last works, *New Introductory Lectures on Psycho-analysis,* however, he confessed that he was still unable to state precisely how neurotic anxiety differed from normal anxiety.

When considering the problem of gaining release from anxiety, the Existentialists no longer present a united front. For Kierkegaard, notably in *The Sickness Unto Death,* release from simple anxiety, boredom and melancholy can successfully be sought in distraction, and in sensual or aesthetic pleasure. But once anxiety has reached its greatest intensity in despair, there is a possibility of decisive change by means of a "leap into authentic existence." What is actually dreaded in all forms of anxiety, in Kierkegaard's view of the matter, is "nothingness," much the same as Heidegger's "being-in-the-world." Despair, then, is not a state of mind, but a crisis through which man passes on his way to the understanding of "being" as (despite its paradoxes and "offense" to the intellect) a Christian. Although disagreeing with him on many other points, and on details of this one, Marcel, Buber, Barth, and the Russian Existentialists generally take Kierkegaard's "religious" view of anxiety.

Not so Heidegger, Sartre, and their followers. For them anxiety must always stand alone, never permitting itself to be distilled or neutralized in any of the "shelters of material or moral security," the very worst of which they regard to be theism. Heidegger, at least, follows Kierkegaard even to the point of allowing that "nothingness" reveals to man "the favor of being," but considers despair to be the absolute end of the process. The atheist Existentialists rather pride themselves on standing straight-lipped beneath Dante's gate of hell, obstinately yet dispassionately abandoning all hope. Because hope is only a "fear-shelter against anxiety," they say, Kierkegaard and his followers are traitors to their anxiety, for which there is, ultimately, no limit or resolution or release.

A SURPRISING and unique forerunner of these modern philosophies of anxiety is to be found in the first part of a treatise called *A Philosophy of Character and Conduct* (*Falsafatu 'l-Akhlaaq wa 's-Siyar*) by a mediaeval Arab philosopher, Ali ibn Hazm of Cordova. Manuscripts of this work survive in Istanbul and Damascus.

Ibn Hazm, whom Hitti calls "the greatest scholar and the most original thinker in Spanish Islam," was born in 994 at Cordova into a family converted from Christianity to Islam. After his family had fled Cordova at the time of its destruction by the Berbers, Ibn Hazm led a life of seclusion and study. Later he returned to become Wazir to the Caliph in Valencia, and occupied the same position at Cordova. He was imprisoned several times for his political associations, and towards the end of his life abandoned politics to return to scholarship. He died in 1064. His greatest work, beyond doubt, is a gigantic study on comparative religion, but his most popular and beautiful work is a treatise "about love and lovers" called *The Dove's*

Mr. Kritzeck is a member of the faculty of the Department of Oriental Studies at Princeton.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Neck-ring (*Tawq al-Hamaamah*), translated by A. R. Nykl in 1931, and again by A. J. Arberry in 1953.

A Philosophy of Character and Conduct was written towards the end of Ibn Hazm's life, when he had ample reason to identify himself as "a man who has always been uneasy about the impermanence and constant instability of fortune. Concerns of this sort have occupied me during the greater part of my life, and I have preferred to spend it pursuing these matters studiously, rather than looking for delights of the senses or the accumulation of great wealth, which most people seem to prefer."

In his investigations, Ibn Hazm writes, he had constantly tried to single out "one end in human actions which all men unanimously hold as good, and which they all seek. I have found only this: the aim of escaping anxiety." The word he uses, *ham,* has the same meaning in modern Arabic. "Not only have I discovered that all humanity considers this [end of escaping anxiety] good and desirable," he continues, "but also that, notwithstanding the contradictory variety of opinions, designs, wishes, and purposes of men, no one is moved to act, or resolves to speak a single word, who does not hope by means of this action or word to release anxiety from his spirit."

THIS NOTION of anxiety as the basis for all action is original, so far as I know, within Islamic thought. Al-Razi, of whom Ibn Hazm thought very little, has a chapter in his *Spiritual Physick* "On repelling excessive and hurtful anxiety and worry," but the concepts are not the same; al-Razi recommends "moderation" in worry "if one is to achieve his purposes." Ibn Hazm's formulation is far closer to that of the modern Existentialist. Like Kierkegaard's, it arises out of the impact of chaotic "everydayness" on the individual human personality; like Heidegger's, it recognizes that there is a "false tranquility" in everyday life, which prevents man from fulfilling his real purpose. That is why Ibn Hazm regards it as "clear that some err in their choice of the right path leading to this end; others deviate from it; still others —and they are always in a minority—achieve it. Yet escape from anxiety has always been the common purpose of man of all races and peoples since the world began, and I suppose will continue to be until it ends. All their desires have their unique foundation in this purpose."

He had examined other ends of human actions, Ibn Hazm adds, but found that they "did not seem to command the unanimous approbation of mankind." He enumerates a few of these other ends: "There are, for example, those who do not desire goodness, faith, or truth; there are those who prefer to satisfy their passions in a dark corner rather than to enjoy fame's flatteries; there are those who do not desire riches but prefer to remain poor, as do most philosophers and devout people; there are those who, as if by natural inclination, detest sensual delights and hold as imperfect those who crave them; there are many who prefer ignorance to knowledge. One must reckon these things among the ends of human actions. Still, no one considers anxiety to be a good thing; every man seeks release from it."

There is, in this passage, a striking similarity to Kierkegaard's early indictments, in *Either/Or,* of the activities of the insensitive masses, "this species of animal life [which] is surely not the fruit of man's desire and woman's lust," and, in *Fear and Trembling,* of the multitude of the faithless who, in pursuit of a patchwork of lesser purposes, disregard the force of anxiety which lies just beneath the surface of their consciousness. Nor does the parallel end there. Both Ibn Hazm and Kierkegaard choose their examples in such a way as to infer the superiority of "philosophers and devout people" who choose poverty, knowledge, and obscurity, then take even these to task for their incomprehension of the anxiety which motivates them.

"Those who crave riches," says Ibn Hazm, probing more deeply, "do so only in order to drive the fear of poverty out of their spirits; others seek glory to free themselves from the fear of being scorned; some seek sensual delights to escape the pain of privation of them; some seek knowledge to cast out the uncertainty of ignorance; others delight in hearing news and conversation because they seek by these means to dispel the sorrow of solitude and isolation." But none of these actions touch the heart of the problem, as Kierkegaard agreed in *Repetition,* because they are concerned only with "driving out the contraries" without attacking anxiety in general. There is, in the nineteenth book of St. Augustine's *City of God,* a similar general idea that man (and everything else that exists) aspires to peace. It does not include a treatment of anxiety, but does point up an important aspect of Ibn Hazm's view. "The quest for peace means for St. Augustine reaching that unity of the being in which all contradictions are resolved," Américo Castro writes in a note in *The Structure of Spanish History,* while "Ibn Hazm concentrates his attention on its functioning, on the immanent motivation of the vital movement."

Castro's distinction is especially justified by Ibn Hazm's explanation as to why those who achieve release from anxiety are "always in a minority." Each action to dispel anxiety, he says, "is an inescapable hot-bed of new anxieties; unexpected obstacles to its realization raise difficulties according to the occasion: loss of what was gained, inability through misfortunes to reach a happy conclusion, unpleasant consequences which come with satisfaction, fear of competition, criticism by the jealous, theft by the envious, aversion to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

seeing what we desire in the hands of an enemy, slanders, and the like." Therefore Ibn Hazm turns from "this weighty secret" about anxiety to seek "a sure method of arriving at this end [of escaping anxiety] which all men alike, ignorant and learned, holy and wicked, seek and hold as good," which is the point at which we noticed the "religious" and the "atheist" Existentialists part company.

THE ARAB suggests thoughts from both Existentialist positions. Like Heidegger, he had "observed that all things tended to elude me. . . Every other hope that I desired to see realized was followed by melancholy, sometimes because what was ardently desired escaped me, sometimes because I decided to abandon it." Like Kierkegaard, but without the crisis of despair which is so essential to his view, he discovered a method of sure release consisting "in nothing else but directing oneself toward God by means of good works." Among good works he counts "leading one's brethren to truth, defending sacred things, protecting victims of injustice, and hostility to any despicable humiliation not imposed upon men as a necessity of nature."

It is interesting to notice that Ibn Hazm's solution, which is "religious," was nevertheless reached philosophically, not by a "leap to faith." For just as he "observed" the sequences of hope and melancholy, so he "observed" that only by good works was he "freed from the numberless anxieties which disturbed my tranquility," and "observed" that anyone who came to the same conclusion "not only is free of anxiety, but is joyful, because the hope which he holds for the end of his present life helps him to seek what he longs for, and incites him to follow in this direction to the end in which he believes. And if any obstacles stand in his way, I have likewise observed that he has no anxiety about them, because inasmuch as he has not consecrated himself to what he sought, he does not consider the obstacle as a punishment inflicted upon him."

As proof of this point, he cites the fact that "the pleasure which the intelligent man experiences in the exercise of his reason, the learned man in his study, the prudent man in his discreet deliberation, and the devout man in his ascetic combat, are greater than the delight which is felt by the glutton in his eating, the toper in his drinking, the lecher in his incontinence, the trader in his gainful bargaining, the gamester in his merriment, and the leader in the exercise of his authority . . . The intelligent, learned, prudent, and devout men also experience those other delights which I have just enumerated in the same way as one who lives only to wallow in them, but they tend to abandon and separate themselves from them, preferring instead the quest for permanent release from anxiety in good works."

Throughout the rest of his book Ibn Hazm shows how his philosophy has succeeded in freeing him from anxiety. For this part I know of no parallel in the modern Existentialists; so it may still be, as Ibn Hazm hoped, "that some reader may profit by these reflections which have cost me so much time, thought, and anxiety."

BOOKS

The Literary Psyche of Modern Italy

MODERN ITALIAN STORIES. Selected *and translated by W. J. Strachan.* Philosophical Library. $4.75.

By WILLIAM DUNLEA

THESE short stories are seldom modern by more than diffident chronology. This is no accident: it's a discerning anthology of representative contributions to the genre by each author. (The selection is more varied than the one Marc Slonim edited recenty; his choices were more literally vigorous, these are more vigorously literary). There is nothing modern enough to be called old-fashioned; even when something akin to a modern theme intrudes, it is accorded utterance that would not have been alien to the graces of the early romancers. But so judicious is Mr. Strachan that the entire omnibus does qualify as Italian. And thereby hangs a moral for those curious about the literary psyche of modern Italy.

The most accessible Italian quality—clarity and expansiveness without weight—is to be found in the prose of all seventeen authors and twenty-two stories. The stylistic graph is almost imperceptible, so infrequently is it marked by adventurous individuality. The subdued nature of all major craftsmanly virtues nonetheless results in every page being shrewdly, impeccably readable. The subsurface, extra-literary Italianism one is ever conscious of, is less reducible to analysis. The bulk of these virtues underwent existentialist French and other continental, but no American, currents of influence. The French texture is there, and they all know their Chekhov, but then the Italians invented Joyce and Hemingway.

With the imposing exceptions of Pirandello, Silone and Moravia, few of the names mean anything outside Italy; though by no means uniformly first rank, all but the youngest of them (the only women, Elsa Morante and Vera Cacciatore) had been widely read there before the last war; a prolific lot, most of them enjoyed critical and popular favor throughout the Fascist regime, and besides Pirandello, de Marchi and Papini were well on their way to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

native classical status prior to World War I. Not a few have figured in journalistic careers, while others have launched political as well as literary periodicals. Since ideas were dealt out of the political game long ago in Italy, members of this intellectual contingent are now left to cool their minds.

Their predecessors had been accused of contentedly ringing the changes on a glorious ancientry, while in effect they themselves sometimes seem dedicated to refurbishing esthetic heirlooms. Such a self-effacing opportunism in approach to an overweening past can produce slavish artificiality, yet it is not without its rewards. Moreover, the present writers commonly possess that lucid pride of heritage which secures one from the scholarly vices found in some other countries; at the same time it assures them a certain spiritual rapport with the lowest of the people, in whose crude wisdom they bear winking trust. Due to this there is much that is fresh in their work, where a sanctification of the temporal is constantly going on. Still there is no coalescence of past and present, only parenthetical juxtaposition. The present seems to come to life only in the most archaic spell of the past, wherein of course it can never come to grips with itself. This Alexandrian-Naturalistic doubling of context is a characteristic of most of these stories.

Morante's (Mme. Moravia) *Andalusian Shawl* is an elegant weave of tender psychological detachment played against an intimate sensitivity in retailing the most delicate tensions of a mother-son relationship. His frank semi-detachment, his under-played yet precise imagination still preceding him, Silone returns to Fontamara for two new slices of regional life in the somber *Auction Sale*. Cacciatore holds her own within a Kafkaesque range.

Bilenchi, Comisso, Bontempelli, Santucci, and Moscardelli display their particular virtues with varying degrees of success. But with *The Black Kid,* Pirandello distances himself from all the rest by the elusive master hand and an impregnable compassion.

As was to be expected, Moravia's bit has the most complex interest, despite the fact that *The Fall* is at bottom a cold-blooded connivance. The burden of exploitation being a boy's fretful awaking to puberty, it fairly throbs with lethal sex imagery whose net effect is more numbing than exciting. Like the more "gripping" Italian films it pounds a lot out of you, but nothing is honestly essayed; the "point" becomes so labored all the talent seems superfluous. However, all the other inclusions here will prove superfluous to Italophiles whose bible is "neo-realism"—shabby coinage that is now a natural in publicity bait for those who confuse the sensational with the significant.

Popular Parapsychology

THE SEARCH FOR BRIDEY MURPHY. By Morey Bernstein. Doubleday. $3.75.

By JOHN P. SISK

BRIEFLY, Mr. Bernstein's book is the attempt of a successful business man to prove by means of hypnotic age-regression that there is literal truth as well as poetry in the strophe of Wordsworth's "Ode on the Intimations of Immortality" that begins, "Our birth is but a sleep and a forgetting. . . ." Since the author started as a materialist and ended more than half convinced by his evidence, his book is also a conversion story. Given this combination, I expect to see it shortly as a popular condensation in the *Reader's Digest.*

In his progress from skepticism to belief Mr. Bernstein refuses in turn to accept the validity of hypnotism, parapsychologic research and metempsychosis. What finally convinces him is the story told in hypnotic trance by a Miss Simmons. Miss Simmons is regressed not only to her own childhood but "over the hump" to a detailed recollection as Bridey Murphy in early nineteenth-century Belfast.

The book includes verbatim the six sessions with the entranced young woman, which (such are the wonders of psychic derring-do in the modern world) are also available on records made from the original tape recordings. I am not competent to assess Mr. Bernstein's hypnotic procedure from these transcriptions, but I suspect, after conferring with my psychological confreres, that some of the professionals will accuse him of aiming his subject in the direction he wants her to go. "Now go even further back . . . you can go further back . . . there are other scenes in your memory from faraway lands . . . some other scene . . . you will be able to tell me about it. . . ." he commands as he prepares to take her over the hump. But the skeptics will at least concede that the young lady's story is an impressive example of the mind's ability to create in conditions of near ideal dependency and concentration.

There remains, of course, the partially corroborating investigation, itself material for conflicting interpretations, and the fact that the book is incidentally a readable popular presentation of hypnosis and parapsychology.

Perhaps, without implying anything against Mr. Bernstein's veracity, one ought to see this book in relation to science fiction, that inevitable and necessary fantasy of man too restricted by attitudes that once promised the greatest freedom. So the field of extra-sensory perception, like that of inter-planetary travel, becomes a fresh area of adventure: a fabulous sea across which lie new Americas, dangerous to embark upon by those starved for marvels because of a way of life that has ignored for so long too many marvels.

Or perhaps it should be seen as another in the long list of attempts to prove the reality of the spiritual to a positivist's satisfaction, and thus get him gracefully out of the strait jacket into which he has laced himself. Paradoxically, such books express as much the need to escape from the necessity of faith as the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

need for it. They spring from the desire to be familiarly at ease with the spiritual—not threatened by it, not committed to it. The spiritual proven to a positivist's satisfaction is the spiritual delivered to the practical applicator for "humanist" exploitation and thus dismissed for further business. For the positivist who wants religion on his own terms, it is still hard to improve on Comte.

I should add that Mr. Bernstein sounds no less naive when confronted with the implications of his discovery than did those early press agents of the poltergeists, Lodge and Doyle. "This evidence that man is not, after all, merely a physical contraption is extremely significant," he states, for its development "cannot but strike hard against man's inhumanity to man." The sentiment is noble; there is a touching dawn-age innocence in it. But the sun has been up a long time, and man's inhumanity to man has continued in the face of much greater evidence than Mr. Bernstein has been able to muster.

More Fact Than Fiction

MR. HAMISH GLEAVE. By Richard Llewellyn. Doubleday. $3.95.

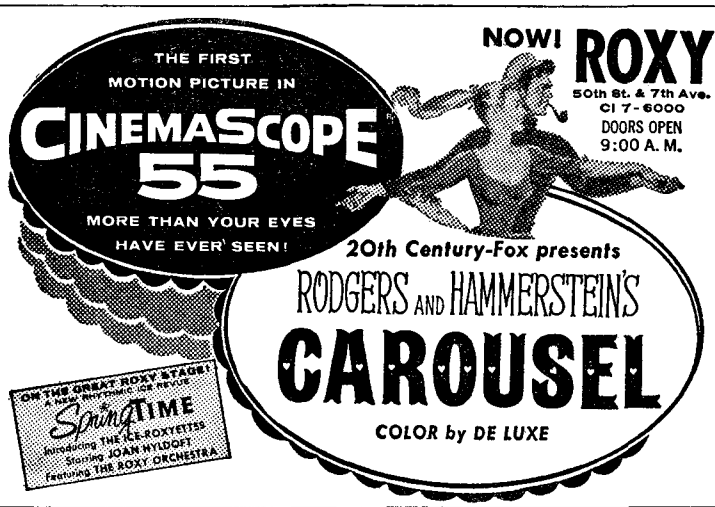
By GEOFFREY WAGNER

RICHARD LLEWELLYN has been unlucky enough to enjoy the fate, more generally reserved for the American novelist, of showing progressive decline from an outstanding first work. The hallmark of this kind of novelist is an originally fresh, impelled style becoming more and more encumbered with technical "gimmicks" as the writer sophisticates. One has watched this happen to Norman Mailer, and the same preoccupation with technics marked Richard Llewellyn's descent from his memorable *How Green Was My Valley* to *None But The Lonely Heart* and his subsequent fiction.

Mr. Llewellyn's new book is that increasingly popular phenomenon, the non-fiction novel—"more fact than fiction" as the blurb boasts of *Mr. Hamish Gleave* which, we are explicitly informed, "takes its inspiration from the Burgess-MacLean case." One notes, in observing this trend, that probably many more Americans are familiar with the title of *The Man In The Gray Flannel Suit* than know the name of its author.

This new sociological fiction (for it is openly sold as such) is characterized by a substitution of fact for insight, a kind of dreary informational solidity that parodies the naturalistic novel in decay. Like John O'Hara, Mr. Llewellyn relies on hunks of dialogue—pages of *Ten North Frederick* are printed like a play, in the manner of *Jean Barois*. Moreover, though Mr. Llewellyn does not eschew grossly caricatural effects in dialogue, as does Mr. O'Hara, he too attempts to build up an over-all speech pattern in which the small deviation will possess strong relative value. But he fails to differentiate character within this over-all pattern in the way John O'Hara can, and this is essential in a type of fiction that relies on the movement of large numbers of characters. Nor, after the first bright scene at the Derby, does Mr. Llewellyn here show any sense of place.

This is not a matter of imaginative inadequacy—O'Hara's weakest point—for Llewellyn has a real poetic gift. The truth is that he has not really got a great deal to say about the "questionable and extremely clammy farce" that *Mr. Hamish Gleave* allegedly dramatizes. Thus the indignation of critics over the interpretative side of the book seems rather pointless. This aspect—and it is one by which the non-fiction novel stands or falls—is indeed weak; at the same time it is surely absurd to accuse the author of sympathies which lie wholly within his characterizations. (The account of Communism in the book, according to Granville Hicks, "is calculated to give a favorable impression.") Actually, the book shows the Americans right (over Chalmers - Burgess's homosexuality, for instance) and Gleave wrong.



Coming Special Issues of The Commonweal

EDUCATION
April 6

SPRING BOOKS
May 11

"GREAT POIGNANCY . . . A PLAY OF MORE THAN ORDINARY INTEREST TO CATHOLICS." — *Jubilee*

Cradle Song

CIRCLE IN THE SQUARE, 5 Sheridan Square (7 Ave. & W. 4 St.) Res. OR 5-9437. Closed Mon. Evs. incl. SUN. 8:40. Mats. SAT. & SUN. 2:40

Graymoor Friars
Graymoor, Garrison 8, N. Y.
Please send me without obligation your literature in regard to ☐ Priesthood ☐ Brotherhood.
Name .....Age.....
Address .....
City .....State.....

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"That sort of man," reflects Gleave's wife of him at the end, "was not much. Really not much."

In this connection one must deplore the resurrection of the nineteenth-century "moral" review. What is more, Orville Prescott fantastically refers to Gleave as "proudly aristocratic" when the whole point of the book is that the central character, who at one point *says*, "I belong to what is generically called the Middle Class," is throwing over a bureaucracy where "it's far more the way one's brought up and the people one comes from that matters." The book ends with Hamish's tirade against the aristocracy ("that ignoble ermine and velvet rout").

Mr. Llewellyn is far more intelligent than the average middlebrow novelist, and he has much more vitality and compassion than the majority of British novelists today. Not nearly as bad as it's been made out, *Mr. Hamish Gleave* yet, unfortunately, records the further decline of an originally brilliant talent.

God and Caesar

MARITAIN ON THE NATURE OF MAN IN A CHRISTIAN DEMOCRACY. By Norah Willis Michener. Editions "L'éclair." Hull, Canada. $4.25.

By LEO R. WARD

"A FORCED faith is a hypocrisy hateful to God and man" declared Manning to Gladstone on a famous occasion. "Such a statement," says M. Maritain, "is valid, not only for England, but for every freedom-loving country." It is a long time since M. Maritain has been able to feel any other way. Twenty years before Pius XII said to the Italian jurists that God does not try to force people into beliefs, or even out of false beliefs, but respects their freedom, M. Maritain was saying it.

All the places where M. Maritain has made his remarkable statements on man and democracy are duly noted in this work of devotion. Mrs. Michener knows what M. Maritain, her hero, has said and where he has said it. The field, as suggested in the title, is wide, and the danger is that author and reader tend to get lost in it. "Man" is taken rather piecemeal: man's intellect is viewed as Bergson, M. Maritain's first great teacher in philosophy, viewed it; man as rational, as free, and as social. Each of these is a big order, and some concentration on one or another of them would have made for a tidier book. Here we think the author should have emphasized two points: first, not merely the precipitate of intuitionism, but the radical place of intuition in M. Maritain's works, a doctrine first inspired in him by Bergson; and secondly, the fact that M. Maritain makes far more explicit the doctrine of intuition than did his masters, Aristotle and Aquinas.

Then the author has still to deal with M. Maritain on democracy and Christian democracy. She rightly stresses his belief that a man as philosopher learns some things about the great metaphysical and social problems by philosophizing

SUITABLE LENTEN BOOKS

NEW PUBLICATIONS

FUNDAMENTALS OF MARIOLOGY
By Rev. Juniper B. Carol, O.F.M.

Here is a complete presentation in succinct form, of the basic Theology concerning our Lady.

Fr. Carol is the distinguished American Mariologist and founder of the American Mariological Society. He is internationally known for his work on the Coredemption of our Lady, which is a classic in its field. Professors and students in seminaries will find this an essential text in Mariology to round out the treatise De Verbo Incarnato. For priests, who wish to have in brief, accurate form the basic theological concepts on Our Lady as an aid to preparing sermons and instructions. The book is so timely it will enable priests to keep up with the latest advances in Marian thought. For sisters, especially those taking courses in theology in summer schools. 12 mo. Cloth. 240 pages, Illustrated Jacket, $3.75.

DAILY PRAYER BOOK FOR HOLY WEEK

In Latin and English throughout, contains the Mass for every day of Holy Week from Palm Sunday through Holy Saturday, together with the new rite of the other sacred functions of those days. This book is designed for use by congregations. 5½ x 4 inches — 198 pages — Durable covers, round corners—$.50.

MISSALS

ST. MARY MY EVERYDAY MISSAL AND HERITAGE
By The Benedictine Monks of St. Mary's Abbey, Newark, N.J.
With the history of the Church in each of the 48 states, illustrated. Printed in red and black, 1382 pages, 4" x 6½", cloth $4.00, red edges $6.50, gold edges $7.50, leather $8.75, up.

ST. MARY SUNDAY MISSAL
Prayers and Heritage
By the Monks of St. Mary's Abbey, Newark, N.J.
An easy-to-use simplified language missal, for every one. 384 pages, 3 x 5" printed in red and black. Flexboard 55¢, Kivar flex 75¢, Kivar deluxe $1.50, Amer. Seal $3.50.

ST. MARY MY EVERYDAY MISSAL
By the Benedictine Monks of St. Mary's Abbey, Newark, N.J.
4 VOLUME EDITION
One volume for each of the four seasons. Each volume contains Ordinary of Mass. 2000 pages. Size 3¾" x 5⅝". Flexboard per set $6.50—Imit. lea. per set—$11.50—American seal—$16.00.

THE NEW ROMAN MISSAL
By Rev. F. X. Lasance
With proper Masses for Religious Orders and the U. S., 1852 pages, 4½" x 6½", cloth $7.00, red edges $9.00, gold edges $11.00, leather $12.00 and up.

RECENT PUBLICATIONS

CROSS UPON CROSS
The Life of Pope Pius IX
By Rev. Francis Beauchesne Thornton
The first life of this Pope by an American. Based on original research on official Roman Documents, and written in Father Thornton's interesting and down-to-earth style. Large 12 mo. 272 pages, $3.75.

THE BURNING FLAME
Life of Pope Pius X
By Rev. Francis Beauchesne Thornton
A colorful story of this humble priest of the people, who advanced to the highest position in the Church. So revealing is this biography that the reader feels like an eyewitness of the event. 224 pages—$3.50.

THE RADIANT CROWN OF GLORY
By Vy. Rev. Thomas Plassmann, O.F.M.
A simple and direct explanation of the dogma of Mary's Immaculate Conception. This book has a solid devotional aspect, so that the reader is not only informed of the dogma but is lead to a greater love and devotion towards Mary. 274 pp., $3.50.

IN HEAVEN WE SHALL REST
The Life of Blessed Vincent Pallotti
By Katherine Burton
In the Beatification ceremonies in 1950 our present Holy Father pointed out that this man is the pioneer of Catholic action. Thus his life is of great interest to the thousands now engaged in this work. 12 mo. 200 pages, $3.50.

BENZIGER BROTHERS, Inc.
6-8 BARCLAY STREET, NEW YORK 8, N. Y.
Boston 10 Chicago 6 Cincinnati 1 San Francisco 3

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in what M. Maritain often calls a Christian "climate." She remarks in some detail on what he takes this "climate" to be. Then she tends to miss a question of importance. What has M. Maritain or any other philosopher learnt about man or freedom or democracy or time or evil or totalitarianism by operating in that climate? Maritain thinks the generalized question basic.

The present work, studded with references, is so detailed as to hinder the reader at times; and most of the decisive quotations are in French. What we need most, perhaps, in studies on the work of M. Maritain is to find the implications of his most fertile ideas. Often he has rather opened up ideas and areas of ideas than developed them. One philosopher has said that Jacques Maritain has given the next generation much to do.

Happily, Mrs. Michener's study begins to do it. She has brought together a wealth of material, brought bibliographies roughly up to 1953, and assembled data for a chronology of M. Maritain's life.

An Honest Eye

EXILES & MARRIAGES. By Donald Hall. The Viking Press. $3.

By BETTE RICHART

DAY Lewis, in his inaugural Oxford lecture, "The Task of Poetry," pertinently reminds us that a serious poet must be able to play games. He meant the ability to move mountains light-heartedly, and Donald Hall has it. What a fuss, he seems to say, about climbing mountains because they are there! I'll climb the ones that aren't there, and then transpose the ones that are. He is poet as prestidigitator. Moreover, he joins Byron in polishing off the Scotch reviewers:

I learned in a vision a secret
that nobody knows:
Criticism must be at least
as well-written as prose.

Here is a vision to make us all constructively self-conscious, as wit on a high level should, whether we are critics or carpenters.

But Mr. Hall knows several prayers, as well as epigrams. Like Hamlet, he is studded with quotations: "Man lives by love and not by metaphor," "I walk the single path that heroes do,/And climb the mountain which is my own choice," "All that is excellent is hard to save." Many lines are alight with the ambiguous simplicity of parable.

The title *Exiles & Marriages* adroitly confers a forlorn nobility upon our schizophrenia. In isolation one moment, intimately involved with humanity the next, the poet is, as usual, Everyman, his loneliness self-imposed as a necessary preparation for the creative act of loving; all of us "began our exile with the lust to grow." In loneliness the lessons of love are learned, and in no other way.

The language of our exile is most difficult, and once mastered, will not necessarily communicate quite what we intend. The Newdigate prize poem "Exiles" concludes:

Exiled by years, by death the
present end,

PREPARE FOR HOLY WEEK

O TRULY BLESSED NIGHT

A STUDY OF THE THEOLOGY OF THE EASTER VIGIL

By REV. KARL BECKER

Translated from German By R. M. Bethell. Introduction by Rev. J. P. Jungmann, S.J. In five chapters, Father Becker presents a profound and illuminating study of the theology of the restored Easter Vigil. Those whose task it is to explain the meaning of the Easter mysteries, will find in this book a wealth of knowledge and a thrilling inspiration. Ready March 5. $2.50 a copy.

GOOD FRIDAY is a booklet arranged for parish use by Msgr. M. B. Hellriegel enabling the people to follow and participate in the new liturgy of Good Friday. The text is in English with both Latin and English for the sung parts. 48 pages, $12.00 per hundred copies.

PIO DECIMO PRESS
BOX 53, BADEN STATION
SAINT LOUIS 15, MISSOURI

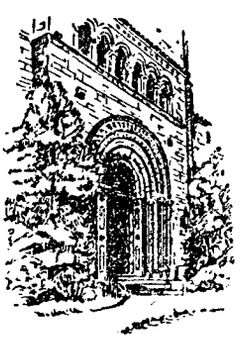
CHESTNUT HILL COLLEGE

Chestnut Hill
Pennsylvania

Conducted by the Sisters of St. Joseph

Approved by the Association of American Universities.

For further information write to the Registrar.



Prospective students should make early application

CAMP WE-HA-KEE
On Green Bay
Marinette, Wisconsin
For Girls 6-16
Conducted by Dominican Sisters, Sinsinawa, Wis.
1956 Season June 26—August 14, $350
For information write
Sister David O'Leary, 200 Ridge Ave., Winnetka, Ill.

We regret that we can take no more orders for THE COMMONWEAL TREASURY until it is reprinted.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

YOUR BOY OR GIRL

will have the best chance for protection before polio hits again, if vaccine is given now. The Salk vaccine strikingly reduced paralytic polio among those who received it in 1955 and it will protect many thousands in 1956, if it is used widely and in time.

THE NATIONAL FOUNDATION FOR INFANTILE PARALYSIS

Franklin D. Roosevelt, *Founder*

120 BROADWAY, NEW YORK 5, N. Y.

Saint Mary-of-the-Woods College Campus tradition of charm and friendliness since 1840. An accredited college; B.A., B.S., B.F.A. degrees. Music, art, secretarial training, journalism, home economics, teaching, speech and radio. Interesting cultural, athletic, social programs. Well-equipped buildings. Catalog.
BOX 106, SAINT MARY-OF-THE-WOODS, INDIANA

LA SALLE
MILITARY ACADEMY
America's foremost Catholic Military School, under the Christian Brothers. Intellectual progress, spiritual development, physical fitness. Accredited college preparation. Grades 8-12. Small classes. Senior ROTC. 160-acre campus. 73rd year. 50 miles from New York City. Visitors welcome. *Catalog.*
Box W, Oakdale, Long Island, New York

Classified

★RATES, payable in advance: 16⅔c a word (6 words, $1). Centered lines $1 each. 12 words or 2 lines minimum. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts, *Catalogs.*
IRISH INDUSTRIES DEPOT, INC.
870 Lexington Ave., (near 65th), New York

CHESTERTON AND BELLOC

★Scarce Chesterton and Belloc Books
250 Titles. Free Catalogue.
Prosser, 3118 N. Keating, Chicago 41, Ill.

CALENDARS

★APPOINTMENT CALENDARS — for 1956—12 pages printed on heavy cardboard 10 by 12 inches. For desk or wall. Date and feast day with ample space for memos. $1.00 postpaid.
PIO DECIMO PRESS, St. Louis 15, Mo.

STATUES

★Every kind of religious statue and painting done to order. Reasonable.
ST. BENEDICT STUDIO
Westport, Conn.

PRINTED LABELS

★ 500 Gummed Labels, printed 3 lines, $1. HERDMAN, 520 Belleville Ave., Belleville, N. J.

By worlds that must remain
unvisited,
And by the wounds that
growing does not mend,

We are as solitary as the dead,
Wanting to king it in that
perfect land
We make and understand.
And in this world whose
pattern is unmade,
Phases of splintered light and
shapeless sand,
We shatter through our motions
and evade
Whatever hand might reach
and touch our hand.

Psychiatry has, at its best, freed us to love, but Mr. Hall warns us of love's weight, and of our presumption in refusing it. The exile of such a refusal is hard to bear; the exile of acceptance is even harder, since "We are parted by our humanness." By what are we bound, then? By nothing but our modest mortal hope to earn an honest eye. "May I earn An honest eye" is Mr. Hall's conclusion for his book, and is a suitable epitaph for hard-working poets. Is it more blessed to give or to receive, to be exiled or to be married? The question is irrelevant for art; a good poem is not a heart but an eye unthreatened by astigmatism.

The carol quality of these poems is one of their brave distinctions; only one is called "Carol," but several might be. If Ben Jonson had lived in the Age of Analysis rather than the Age of Gusto, he might have sounded now and then like Donald Hall, who has won two major poetry awards, though not yet thirty. Before his exile is over, I hope he wins them all.

REVIEWERS

William Dunlea, a New York writer, reviews frequently for The Commonweal.

John P. Sisk is a member of the English faculty at Gonzaga University.

Geoffrey Wagner is American correspondent for *Books and Bookmen* and author of the forthcoming novel, *The Dispossessed*.

Father Leo R. Ward is a member of the faculty of the University of Notre Dame. His most recent book is *Christian Ethics*.

Bette Richart contributes poetry and criticism to various American journals.

Educational

NEW JERSEY

Caldwell College

Caldwell, New Jersey. A four year liberal arts college conducted by the Sisters of Saint Dominic. Accredited by the Middle States Association of Colleges and Secondary Schools. Liberal Arts, Sciences, Business, Teacher Training, Library Science, Music. Tuition $350, Board $550. Degrees: B.A., B.S., A.A. Catalogue: The Registrar, Caldwell, N. J.

INDIANA

Saint Mary's College Notre Dame

Conducted by Sisters of the Holy Cross. Fully accredited Liberal Arts College for Women. Courses leading to degrees of Bachelor of Arts, Bachelor of Music, Bachelor of Science, Academic and professional courses in Nursing, Graduate Department of Sacred Theology. Address: Box 71, Saint Mary's College, Notre Dame, Indiana.

NEW JERSEY

Delbarton School

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

CLASSROOM SUBSCRIPTIONS

English, Journalism, Social Studies

Classroom subscriptions to The Commonweal may be ordered for any number of weeks at half price, 10¢ per copy, for ten or more copies mailed to a single address. A free copy is added for instructor or distributor. Write Classroom Subscriptions, The Commonweal, 386 Fourth Ave., New York 16, N. Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

To the Occasional Reader:

A trial subscription to the Commonweal now will bring you over four hundred pages of good reading on the important political issues and cultural questions of the day. In addition to scores of timely articles by eminent contributors, forthright editorials and outspoken letters from interested readers, it will supply perceptive reviews of a hundred current books and almost as many Broadway plays and American and foreign movies. The Commonweal also plans a succession of outstanding literary articles during the next seventeen weeks.

During this critical stage in American politics and this period of striking changes in the course of the cold war, you will find it particularly useful to have readily at hand consecutive comment such as The Commonweal provides week by week. The debates that develop in editorial, article, review and correspondence columns should prove especially illuminating.

In other words, you will find a trial subscription entered now in your name an ample two dollars' worth. The attached coupon is provided for your convenience.

SPECIAL TRIAL OFFER

NOT FOR CURRENT RENEWALS

THE COMMONWEAL, 386 Fourth Ave., New York 16, N. Y.

Enclosed is $2.00. Please send the next 17 issues of The Commonweal to:

Name .....

Address .....

City .....

3/2/56

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED